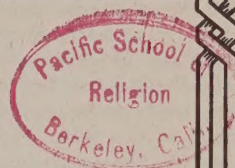


The American Friend

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Thanking God with Eyes Open

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MODERN RELIGIOUS EDUCATION FOR ADULTS

The American Institute of Sacred Literature, founded by William Rainey Harper, the first president of the University of Chicago, and later incorporated into that University, calls attention to the great need for adult education in religion. "It would seem," points out the Institute, "that the church too frequently overlooks the fact that it is dealing with a generation of people who are interested in modern religious education but who have had little of it themselves. A generation ago when the present adult population was in its youth, the number of Sunday Schools in which work could be conducted as truly educational was at a minimum. The adult Bible class had not heard of literary and historical study of the Bible." The position is urged that the present older generation needs to be introduced "tactfully, cordially, and inspiringly to the Bible as interpreted by the best knowledge of today." The American Institute of Sacred Literature is reaching 10,000 people annually, scattered throughout this country and the entire world. It has now more than twenty courses available covering a wide range of interesting topics, such as, "What Religion Does for Personality," "The Truth About the Bible," "Finding God Through the Beautiful," "The Religion of the Bible," and the latest course, which is entitled, "The Living Bible." The materials for each study are placed directly in the hands of the student at the nominal cost of seventy-five cents. The Institute may be addressed at the University of Chicago, Chicago, Illinois.

DRAMATIC DEDICATION OF YOUTH TO PEACE

At dusk on November 10 more than 200 men and women of all ages gathered together on the steps of the International House on Riverside Drive, New York, to participate in an Armistice Eve Service and Dedication of Youth to Peace conducted under the Auspices of the War Resisters League. The service was colorful, dramatic and intensely earnest. Groups of young men and women carrying the flags of France, Belgium, Norway, Persia, Japan, Italy and other nations, represented their respective countries in the cause of Peace. The Reverend Dr. Edmund B. Chaffee, Minister of Labor Temple, Dr. Sidney E. Goldstein, Associate Rabbi of the Free Synagogue, and Reverend Dr. George Maychin Stockdale, Minister of St. James' Church, conducted the service. In a symbolic representation of the spirit of War Resistance arising throughout the world, four young men carrying torches stood before the gathering and led the "Dedication of Youth to Peace." Young men and women between the ages of 18 and 35 publicly reaffirmed their conviction never to take part in war, international or civil. Dr. Stockdale who conducted this part of the service said: "Not waiting for parliaments and kings, the people of the world are pledging themselves to resist war. In their own persons, in forty countries today, young men are making good the high words of the Paris Peace Pact. They are refusing compulsory military service. As we stand here tonight, young idealists behind prison bars in Europe are straining to catch the beams of the new light. Yes, truly, they themselves, the War resisters of the world, are lighting the new light of human brotherhood. It is to catch flame from their fire that we are met tonight."

FRIENDSHIP FOLIOS FOR CHILDREN OF CHINA

"A World of Friendly Children" is the motto of the Committee on Friendship among Children. Previously it has sponsored and completed three friendship projects, one to Japan, one to Mexico, and one to the Philippine Islands. The project now being planned by the Committee is to be in the

nature of Friendship Folios for the children of China. They will contain a message of goodwill in English and Chinese from the children of the United States to the children of China; six beautiful pictures to hang on schoolroom walls; snap-shot photographs of American children, their homes, friends, and schools; and many pictures to be clipped and inserted by American children, showing dogs, cats, horses, birds, boats, ships, airplanes, autos, fruits, flowers, winter and summer sports, camping, famous buildings and glorious scenery. The Folios will be sent by children and young people—"5 to 95 years old"—in church and day schools, and in homes, and will be distributed by the Department of Education of the Republic of China, to children attending the 190,000 public schools in that country. The Committee hopes that there may be a Folio for each school. The project was begun in October of this year and will continue until August, 1933. The Folios will then be ready for distribution on China's Independence Day—October 10, 1933. The price is sixty cents apiece for the Folios, and their cost and the postage to China will be paid by those who send them. A pamphlet giving full directions has been prepared for those who wish to participate in the project. A copy of this may be secured by addressing the headquarters of the Committee, 287 Fourth Avenue, New York City. The Committee on World Friendship Among Children was instituted in 1925, and its Executive Committee consists of some seventy-five specialists in child education. The Committee and the Advisory Council are non-sectarian and include Protestant, Catholic, and Jewish members.

FEDERAL COUNCIL TO MEET IN INDIANAPOLIS

The Quadrennial Meeting of the Federal Council of Churches is to be held in Indianapolis, December 6-9. Chief interest centers in the report of the Committee on Function and Structure, which, under the chairmanship of Dr. Richards, President of the Theological Seminary of the Reformed Church in the U. S., has for four years been studying the organization, policies and work of the Council. It is expected that several significant changes will be proposed in the interest of relating the Council still more closely to the constituent denominations and securing a larger measure of interchurch cooperation. Another part of the program which is attracting much attention is the presentation of the revised "Social Ideals of the Churches." This statement is the outgrowth of action taken by the Quadrennial Meeting in Rochester, N. Y., in 1928, which provided for a special committee to study the social responsibility of the churches in the light of present conditions and to report a revision of the historic Social Ideals adopted by the first meeting of the Council in 1908. A full session is to be given to evangelism. The cooperation of the American churches with those of other parts of the world, especially of Europe, in building up a new unity in Christian life and work, will be the theme of Dr. Adolf Keller, of Geneva, Switzerland, and Prof. F. Siegmund-Schultze, of the University of Berlin. Public meetings will be held on the evenings of December 6 and December 7. The first, dealing with "The Church and World Peace," will be addressed by President Mary E. Woolley, of Mt. Holyoke College, distinguished delegate of the American Government to the Geneva Conference on Disarmament, and Dr. Charles Clayton Morrison, Editor of the *Christian Century*. The second public meeting will deal with the spiritual witness of the churches in the present day, the speaker being Dr. Frederick B. Fisher, minister of the First Methodist Church, Ann Arbor, Mich. Worship will occupy a central place in the program of each day, the noonday period from 12:00 to 12:30 being set aside for this purpose.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

Some Implications of the Recent Election

SO terrific was the political upheaval of November 8 that its reverberations still rumble and resound. Disastrous as was the defeat of President Hoover, it was not primarily a personal repudiation. In view of the aggressive campaign he waged, almost single handed, in defense of his administration, he is perhaps more widely respected now than at any time since he assumed the Presidency. His indefatigable work for the public good under incalculable strain and his notable achievements are better understood and appreciated than ever before. In so far as he symbolizes the present political regime and its principles, it was a personal defeat and only so far. This point of view was stressed on election night over the radio by two or three widely known editors who had opposed President Hoover's re-election.

First of all, the political avalanche was obviously one of discontent over the present situation—of protest against the continued depression. But beyond this fact, though not dissociated from it, the vote registered a revolt against the growing power and manipulation of concentrated wealth associated with Republican policies. There was a general feeling that the Republicans have been entrenched in power too long for the country's good. A "new deal" was demanded—and secured.

Inasmuch as a change of administration was all but inevitable under the circumstances, it is well, with perhaps one or two reservations, that the political overturn has been so nearly complete. With full control of the legislative as well as of the executive branch of the national government, the Democratic party will be unhampered in its program. Whatever difficulties the Administration encounters will be within its own ranks rather than from the opposition party. In this respect Governor Roosevelt faces the hard task of being liberal with his left hand without letting his conservative right hand know what his left hand is doing. He goes into office with a liberal tradition behind him and if he betrays that tradition an outraged democracy will repeat its action of November 8. May he renew his allegiance to certain principles in which he seemed to weaken because of the apparent exigencies of the campaign.

To many of us, no doubt, the most ominous implication of the political landslide has to do with the

liquor problem. While we do not believe the Prohibition question played a great part in the decisive Democratic victory (Note the unprecedentedly large majorities registered for Roosevelt in the comparatively dry South), the fact remains that the Democratic party is pledged to quick repeal of the Eighteenth Amendment and to opening up the Volstead Act pending repeal. With heavy Democratic majorities in both Senate and House, prompt action in this direction may be expected. If the test must come, perhaps it may as well be soon as late. If this country has to wallow once more in the trough of inebriety—a contingency which we do not yet admit—the sooner it descends to that degradation the sooner will it return to its second sober sense.

We are also concerned over the new Administration's program in foreign affairs. Will it stress the policy of cooperation or isolation—of disarmament or preparedness? Will it stand by the Hoover-Stimson doctrine as related to the enforcement of the Peace Pact? Except for Roosevelt's renunciation of the League a year ago, it might be assumed what attitude the party of Woodrow Wilson would take toward these questions on being returned to power. It is here, specifically, that we hope Governor Roosevelt will return to his former allegiance. In this and other momentous issues, he faces tremendous tasks and tremendous opportunities. May he be given wisdom and strength as he assumes the heavy responsibilities placed upon him by such an overwhelming vote of his fellow citizens.

Raising Our Thanks to the Plane of Need

IN a searching article which follows in this issue, on some of the implications of Thanksgiving, we are brought face to face with what should be the deeper meaning of this national day to those who observe it as a religious and Christian event in the calendar. "Our Thanksgiving margin!" What a suggestive and significant expression! Just what is our margin of thanksgiving? Does it represent, as suggested, our grateful realization of the difference between our condition of health and comfort and that of those less fortunate than ourselves? Too long have we been prone to this "chosen people" attitude.

A truly Christian sense of thanksgiving is inward in its devotion but outward in its expression. Our deeper gratitude is gauged not by what we have but by what we share. In a very practical way, therefore, our thanksgiving margin should represent that which we find ourselves able and willing to share in love with those who are in greater need than we.

These are timely considerations just now—the more so that the approaching Thanksgiving season marks another milestone in our prolonged period of economic distress. On the one hand we have less to share with others, but on the other hand we should be willing to lower the scale of our own needs, or assumed needs, so that we still have a substantial margin for those whose scale of actual need, bordering on want, has been seriously lowered.

So numerous and so pressing are the demands on every hand that we hardly need to be reminded of them in particular. Some of them are distant in space but should be very near to us at heart, such as our mission fields whose desperate straits these days are but too apparent. Other needs are at our very doors in the persons of men and women and children who need a helping hand for their encouragement as well as for their comfort.

In regard to one of these needs we desire to be specific and urgent. For a good many years there has been included in the United Budget of the Five Years Meeting a sum to be applied toward the relief of re-

tired ministers and missionaries. No one can measure the good which has been accomplished through this fund, administered in cooperation with the various Yearly Meeting officials. In no case is the amount contributed large, but in many a home throughout the country, the modest sum received quarterly has meant the difference between comparative comfort and the pinch of want. Not until recently have these payments failed to go out regularly and in full. Due, however, to the diminishing contributions to the United Budget, only half of the meager appropriations were paid this quarter and a reduction was necessary in last quarter's remittances. As Ellison R. Purdy, the chairman of the disbursing committee, writes, "It seems pathetic not to pay these small amounts in full."

This critical need should spur Friends in all our Yearly Meetings to do their utmost to stimulate contributions to the United Budget. Other needs, hardly less immediate and acute, are likewise suffering. Furthermore, in view of this situation which faces our aged ministers and workers, it is hoped that some will make special contributions to this urgent cause. Checks may be sent to the Treasurer of the Five Years Meeting, Richmond, Indiana, with the request that they be applied to the fund for ministerial relief. This is one very practical way in which we may raise our thanks to the level of human need. What is our margin of thanksgiving?

Let us Thank God with Our Eyes Open

BY ERROL T. ELLIOTT

"Be persistent in prayer and wide awake about it when you give thanks." COL. 4:2. (GOODSPEED).

A SMALL boy had paused with his parents for thanks at breakfast. His mother had placed a dish of cereal for him which he disliked. During the silent waiting he felt the urge to express his thanksgiving vocally. In his prayer he named all the articles of food on the table which he could remember and then, lest he might forget something, opened his eyes to be sure. Just beneath his nose was the dish of cereal—something for which he was not really thankful. He closed his eyes and finished saying, "I thank thee for my food, but I don't mean this breakfast food." At least he was honest with his thanksgiving. He will probably learn in later life to raise his thanks to the plane of his need instead of the lower level of mere appetite. He may be able to thank God for medicine (a thing not easy for a small boy) more than for candy. He may even have a philosophy of life that will interpret occasional pain with thanksgiving. On the other hand he may slip into the formality of prayer which thanks God in well learned platitudes for everything in general and nothing in particular—the pointless prayer of thanksgiving formula. At least, as a little boy, he prayed with his eyes open.

OUR THANKSGIVING MARGIN

Too easily have we reckoned our thanksgiving content in terms of the difference between our own fortunes and the misfortunes of others. If life has moved along in a usual way for most of the world as we know it, the day passes with little more than a sense of having performed our duty. If devasta-

tion of flood or famine has been a recent visitor on some neighboring country, our thankfulness for personal security is intensified. The difference between our lot and that of our neighbors has constituted our Thanksgiving "margin." It is difficult in many cases to know whether Thanksgiving day has conduced to smugness more than awakening to responsibility. That is the particular danger in this special day of thanks.

Two men went up to the temple to pray. One of them stood and congratulated himself on his good qualities. He refused to pray with his eyes open to the facts of his own inner life. What he actually did was to impose a kind of halo on the *status quo* of his own personality. The other man stood praying with his eyes open. He trembled at what he saw and repented. Possibly many of us are too proud to repent. We are too reliant upon an experience of some former time and too little inclined to open our eyes to present facts which might make us uncomfortable. Certainly it should be the function of prayer to develop within us the finest and deepest sincerity of life which recognizes the superficial and builds upon the fundamentals of the inner life. It should help us to discover within ourselves certain tensions which make us conscious of the difference between the plane where we are living and where God wants us to live.

Our annual Thanksgiving Day is near at hand. It will be one of the most difficult that many of us can remember. How shall we use it? It can be a source of insight and deep spiritual release or it may be the usual routine of religious formality. It has sometimes been the occasion of inflating our personal, community or national egotism, like the Pharisee in the temple.

It depends on whether we pray with our eyes open. No one can mention the horn of plenty this year without at the same time seeing empty flour bins, bare cupboards, hungry children, and ravishing rickets unless he is stark blind. Any definition of religion which portrays a half truth about the individual relationship with God and omits justice and mercy among men ought to crash this year if ever.

THANKSGIVING AND OUR INSIGHT

Thanksgiving Day ought to call us from the hairsplitting of election time to face the fundamental basis on which our economic order is built. We find ourselves caught in the swirl of things for which no one person is responsible. The basic assumptions of business need adjusting to a Christian ethic. We have blamed the heads of industrial concerns (perhaps not always unjustly) but we have forgotten the large mass of investors who insist on dividends and thereby intensify the profit motive of industry. Even with our ideals of a system placing human welfare above dollar motives we are caught in an inconsistency between our practice and our Christian faith because we necessarily participate and share in the system to some degree. In our motives we need to go off the "Gold Standard." It is amazing how easily at election time we make a theological orthodoxy out of *status quo* politics. We seem to feel that the New Testament almost commands support of the present order of things. Any political terms which signify innovation become heresy. We who "believe" in the Sermon on the Mount shudder at the thought of deeper changes in society.

During the "dark ages" of the church when Simony was at its height, the Pope is purported to have said to a certain monk as he showed him the papal treasures, "Thou seest that the time is past when Peter can say, 'Silver and gold have I none.'" "Yes," replied the saint, "and the time is gone, too, when Peter can say to the lame man, 'rise up and walk.'" The emphasis on self-interest always produces a dark age socially. Sharing at the point where money is made must replace to a large degree our present philanthropy.

A genuine Thanksgiving Day is not an unalloyed pean of joy and praise. There is a touch of irony in it. If faced squarely there is an element of discomfort in it. If listened to intently something says, "Repent." That is the way of the poor Publican in the temple praying with his eyes open. Repentance should never go out of use. It is the purging of personal and social life. Isaiah said, "All *we* like sheep have gone astray." Our repentance this Thanksgiving Day must be in terms of our social sins as well as personal needs.

A boy visited a bakery recently. He said, "Now I know more about what it means to thank God for bread." That is it. The blessings of life come to us generally through the channel of human instrumentality. At one time in human society a man was comparatively independent. Today he can scarcely exist without his fellow men. Then he produced nearly all he consumed—he was self-sufficient. Now his food and clothing come to him through the work of many hands. Among the older bits of verse from childhood this one remains in my memory:

"Back of the loaf is the snowy flour
And back of the flour is the mill—
And back of the mill is the sun and the shower,
The soil and the Father's will."

In that day our goods seemed to come directly from God. Men lived close to the soil. Now we recognize the additional significance of "the mill," the farmer and the baker. We thanked God then in a very direct way. We should do the same today. However, we must not attempt to send all of our thanks to God over the heads of our fellow men but back through the channels by which our goods have come. As thanksgiving returns through these channels, social and polit-

ical relations will be reconstructed. If one thinks, before eating Thanksgiving dinner, prayer should spontaneously result. He will not be able to keep agricultural problems and bread lines out of his mind. To sit thoughtfully before a grate of warm coals is to see one hundred thousand miners forever turned out of their customary jobs, if our eyes are open.

Perhaps someone may irk under the constant insistence that we should feel deeply the tragedy, but insist that what we need is a way out—a plan. He may say that we are ready to listen to plans. I doubt it. No plan would be hailed popularly that would call for basic changes.

We talk easily of economic planning. It sounds easy, but planning means cooperation rather than competition. Cooperation, to be genuine and effective, means that all concerned must surrender certain "rights"—primarily the right to accumulate. It is the way to liberty through limitation—to freedom through foregoing what to some are "inalienable rights." It involves changes that run deep in social organization. It can't be done without an attitude for it. Attitude is basic to plan and with exceptions we do not have the will to sacrificial change. Until we have that attitude we shall continue to hunt political heretics and sanctify "things-as-they-are." Our Thanksgiving meditation should probe us deeply at this point, if our eyes are open and repentance touches our will.

A DEEPER CERTAINTY

The way of social progress is more or less the way of necessity. We effect reformations when they become the obvious way out. The tragedy is that we wait for a breakdown before making logical replacements. To illustrate, consumption of liquor must go because liquor of necessity will not work in a mechanical age. The utility of reform for material ends is probably the largest element in temperance reform. But *ideals* do not wholly abdicate to *utility*. Reforms are enhanced and spurred on by idealism. Men often do right *because* it is right. It is the undercurrent of faith in the rightness of things that gives us ultimate hope as Christians. We are possessed of an urgent "sense of ought." We believe that God wills an order of righteousness (right relationships) among men. The order of the commands emphasized by Jesus as "first" and "second" is significant. To find God as the very heart of a faith one lives by is to find life joyous, vibrant and expectant, for it makes the roots of faith run deep. That can never be for one man supremely in isolation. It is the right of all men and can be found only in the development of their mutuality in sharing the goods of life. Starving men do not easily develop faith in man or God. We rise and sink together. To some degree we may rise above environment and point like prophets of old to a new day. It is this purpose of God, working through the halting efforts of men, that links us to the Kingdom of God on earth. By sharpened insight and sensitized spirit we may feel the tensions of that day and in some measure breathe its atmosphere.

Thanksgiving Day can lead us through the disquieting realities of the present, make us uncomfortable with a sense of our responsibility, bring us through repentance to renewed alignment with the purpose of God and remind us that we are linked with the eternal. We can thank God not only as the *source* of all good but also for the comradeship of men in his great social task.

What is God Almighty trying to say to us? I think I know. This tremendous economic catastrophe came upon us almost as if God had reached out His hand into the midst of the hurrying, shouting, grabbing, gabbling multitude, each one intent upon getting more and more and more—money, soft raiment, gorgeous gems, and pleasure, pleasure, pleasure—as if God had reached out His hand and cried: "Wait! Stop long enough to realize that you are fellow citizens with Christ's people and members of God's household."—OLIVER HALL.

"New Occasions" in Foreign Missions

Findings of the Appraisal Commission

(Continued from last week)

THIS Commission has given emphasis to the importance of specific needs and changes for missions in the Orient. What it has suggested for the Orient applies in many ways to all other missionary effort. Occasionally the Commission asks questions which seem to cut at the very roots of missions, but actually it intends a pruning of superficial and foreign growths that cannot endure in the long run. It would cut away the temporary that the permanent and vital may grow.

ON SUBSIDIZING MISSIONS

A particular application of this insistence relates to the expenditure of money from the church at home. American missions tend to build American institutions on the field. They do not keep close enough to the cultures in which they build. They become top heavy with unadaptable forms. Even buildings erected are foreign to the civilizations with which they work. They have tried to plant full grown trees when they should have sown seed. Let the soil grow and develop whatever plant it can maintain. The Commission continues with a consideration of this problem.

"It is doubtful whether any single thing has brought weakness in life and morale to the missionary church to the same extent that the payment of foreign subsidies has done. It has introduced an element of commercialism into the very inner courts of the church. It has tended to produce parasites, it has cut the nerve of forward-moving adventure on the part of those who should have been the leaders of the indigenous church, and it has often given an undue influence to the missionaries who dispensed it.

"There are naturally solitary cases where subsidies have been a blessing and where they have not had such serious consequences. But no church in any land will be robust and virile until it supports itself out of its own resources through its own endeavors. All new churches should, so far as is humanly possible, be indigenous and self-supporting from the start.

"No quick and hurried solution of the problem can be made. The mission must go as far as it can go in wisdom toward meeting the aspiration of the members of the church for independent control and it should in every possible way prepare the church members for the leadership which they desire.

"It ought to be the primary business of an interpreter of the Christian religion in the future to permeate the personal life of the individual and the fabric of human society with creative ideals and energies which will renew and revitalize both the single units and the group rather than to build a church as an institution to stand out as an entity in itself apart from the larger whole of society."

The Commission feels that in many cases mission schools have forced a hearing for Christianity by required courses, whereas Christianity should live by its own attractiveness.

"Many of the cultivated non-Christian Indians we met were graduates of mission schools. They spoke of them in the main with affection and gratitude. At one point the gratitude of the graduate commonly ceased. That related to the enforced attendance at daily chapel and the daily Bible study classes. This element of necessity, even though it was a well-understood and accepted condition of membership in the school, usually left a note of resentment, especially when the teaching was joined with disparagement for or the ignoring of the religions of their homes. The time for this type of require-

ment has passed. The religious life of the school should be a privilege offered, not a duty required."

"We must discover some way by which the existing denominations at home can rise above their separate entities and cooperate in a world-wide expansion of Christianity as urgent and essential at home as it is abroad. The tasks which now challenge Christianity will call for the corporate wisdom of the United Church and for all its spiritual resources. It concerns America as much as it does mission lands. Any plan which can be devised for carrying forward toward completion the work which missionaries have begun abroad will almost certainly fail unless the churches in America can draw together for a united spiritual task."

TOWARD UNITED CONTROL

The need for cooperative agencies by interdenominational action is urged both for churches and colleges.

"A Board of Specialists should be established at home, maintained by united action among denominations, advising a united enterprise in Christian education abroad, and keeping in mind the special and changing needs of the Oriental peoples.

"From the point of view of American contributors, the Christian colleges in the Orient should constitute a single enterprise; the control of all missionary funds for their support should be placed in the hands of a single competent board; and the board should be vested with ample authority to deal drastically with the situation."

Keeping in mind the essence of Christianity as distinguished from its forms and words, the appraisal urges a pure, disinterested service of love.

"If we approach the spiritual life through its physical and social context, shall we continue to keep in mind evangelism as the main business to which all else is subsidiary? Shall these philanthropic activities be regarded solely as means to the end of conversion?

"When medical aid or education is consciously subordinated to explicit evangelism, there are unfortunate effects in various directions, including the quality of the education or of the medical aid. The service remains unselfish, but it ceases to be 'disinterested': It has an ulterior object. The philanthropic object is likely to be pursued in a manner savoring of a commercial interest in the promotion of one's own type of piety and of association.

"This means that we must work with greater faith in invisible successes. We must count it a gain when, without addition to our institutional strength, the societies of the East are slowly permeated with the spirit of Christian service. This attitude will be in accord with the greater patience implied in the permanent mission program: the universal church is to arrive, but by its own mode of building, and in God's own time."

ERROL T. ELLIOTT.

(To be concluded)

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—W. E. CHANNING.

IMPORTANCE AND VALUE OF THE SCRIPTURES

BY GEORGE WM. BROWN

An eminent British preacher recently began a sermon with a statement to the effect that the function of religion everywhere and that of Christianity in particular is to enable men to stand up to life. The inadequacy of the definition would seem to lie in its aiming at little more than a grim facing of the untoward events of life. The Christian is not quite satisfied to stand up under the bludgeonings of fate merely with head unbowed. There will be a glow on his face betokening more than dogged endurance.

Dr. Albert W. Beaven, president of Colgate-Rochester Theological Seminary, tells in the brochure which he has written for the American Bible Society in anticipation of Universal Bible Sunday, how certain Biblical characters met the exigencies and reverses of life. Scripture heroes and heroines stood up to life with a joyous hopefulness presaging a triumphant victory rather than a grimly achieved conquest. Dr. Beaven reviews the course of this attitude in a number of outstanding Biblical characters notably in Jesus and St. Paul from whose phrase "rejoicing in hope" the theme of the brochure and of Universal Bible Sunday has been taken.

"This age needs a new inoculation of the Bible," writes Dr. Beaven. "It is the tonic we need when our hope 'blood-count' is low. If we could take into our system more of its good cheer, its poise, its courage, its quiet confidence in the long processes of life, it would act for us as the keel does for the ship, it would hold us steady in the time of storm, and keep us from bobbing aimlessly around. May it not be true that one of the causes that have brought about our contemporary feeling of panicky fear is the lack of appreciation of the things for which the Bible stands? As ministers, coming before our people week by week, with the opportunity of recommending resources which they need and can secure, let no one of us underestimate the privilege that is ours in introducing people to the values which the Bible holds.

"'Rejoicing in hope' was no pious platitude on the lips of Paul; it was no shallow bit of optimism; it was no Pollyanna song. It was profound conviction growing out of experience, out in life, where men grapple with the hardest situations which can be presented to them. Paul had come to his struggle, and come out of it, not only rejoicing in hope himself, but able to say to those to whom he wrote, 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

Dr. Beaven asserts that the mere possession of a Bible in a home will not automatically bless that home. Out of the rich experience of twenty years as the pastor of the Lake Avenue Baptist Church of Rochester he makes suggestions to pastors as to how Bible reading may be stimulated among church members and especially in family life. He concludes his brochure with an appeal to every minister "to look upon Universal Bible Sunday as a time when he can stress the importance for our day of a wider consumption of the beautiful literature which the Bible holds, of a broader familiarity with the personalities to whom it introduces us; and above all, of a deeper realization of how tragically necessary it is for us that we catch again the point of view of our Lord and Master and weave it into our lives." He suggests "that each minister look upon his parish and his congregation as constituting a laboratory, in which he can carry on the experiment of finding how he can best instill into the lives of his people the habit of regularly reading the old Book and of practising its precepts. While others are searching the stars, perusing sociology, studying economics to find the solution of our problems, we may, as ministers," he adds, "strike a mine from which we can dig the gold for which all hunt."

Universal Bible Sunday promoted annually by the American Bible Society and to be observed this year on Sunday, December 4, is growing in favor with the churches of America as a day for emphasis upon the importance and value of the Scriptures. In a time of widespread depression when serious emergencies must be faced and when new sources of strength are being sought a renewal of Bible study occasioned by the observance of Universal Bible Sunday is bound to result in the development of rich spiritual resources with which the Christian can exultantly stand up to life.

BY THE WATERS OF BABYLON

*A Story of Ancient Israel
based on modern Biblical
scholarship*

By LOUIS WALLIS

EXERCISING THE GRACE OF RECONCILIATION

BY BERTHA E. DAY

"Blessed are the peacemakers for they shall be called the children of God" (Matthew 5:9.)

The surprise that awaits us when we grow up is to find so many people "at outs" with one another. There is a large opening in the world today for the peacemaker, but this is a job that few are seeking. A pastor takes up his work in a new field; at first it seems that there is perfect harmony, but he is not there long until facts prove that appearances are not true. He finds that grudges have been handed down "even unto the third generation," and like a volcano are liable to burst forth at any time. Grudges are renewed, and faults rather than perfections are looked for. It requires a lot of grace and the spirit of Christ in people before the pastor can tie them together and expect harmony to prevail.

Neither are the nations of the world free from this spirit. Sometimes it seems that evil progresses as we advance. Standing armies, battleships, coast defenses all show that hatred still exists between nations.

The ministry of reconciliation is laid upon us all. If we clearly understand the text, all followers of Christ should be peacemakers, and all doubt is removed when we hear him say, "Love your enemies, do good to them that persecute you and despitefully use you." It is a sacred responsibility placed upon us—this ministry of reconciliation—and we need to be careful lest we make discord rather than peace.

The time to effect peace is as soon as possible after the disturbance occurs. An ink spot can be removed more readily at the time it is made. Many an old hatred which no amount of arbitration could settle now, probably could have been healed with a few words had it been taken in time.

Man has suggested many ways of reconciliation, but God's way of peace cannot be improved upon. The world is God's enemy; it always has been and always will be. Yet he so loved it that he gave his Son to redeem it. This is the method he asks us to use toward our enemies. If God showed us no more mercy than we do our enemies we would be cast into the bottomless pit. He keeps on forgiving us though we continue to sin against him in word and deed. We seem to forget that God forgives us only as we forgive others. We are sometimes willing to go to the one whom we have wronged, but we think it out of the question to go to the one who has wronged us. Yet Jesus commands that very thing in Matt. 18:15-17. There are three ways in which we treat our enemies: take vengeance on them, refuse to have any-

thing to do with them, or do good to them. The last is the way of Jesus. Will it work? Have you tried it? If you have and wholly done your part there is nothing more you can do. As far as is possible let us keep reconciled to both man and God. Never rest under a false peace. "For there is a way that seemeth right unto man, but the way thereof is the way of death."

Watseka, Ill.

FURTHER WORD FROM THE SIMKINS

A letter from Robert L. Simkin carries the date of October 13, written from Shanghai, China. It tells of the experiences anticipated in the final arrival of the Simkin family at Chengtu. The letter follows:

"I am writing on the Yangtse Rapid Steamer *Ichang* on which we have taken passage direct to Chungking. We shall not have the bother of transferring from steamer to steamer at Hankow and Ichang as we usually do. Our freight from Philadelphia, Hartford and Portland all arrived in time, and is on this boat with us. We have had to wait several days beyond the time required to attend to our business, as the boat has postponed sailing from day to day, but now we think she will really sail about midnight. We have been very fortunate during this long wait in being the guests of Mr. and Mrs. C. L. Boynton. Mr. Boynton was a classmate of mine at Union Theological Seminary and is now a Secretary of the China Christian Council.

"The *Ichang* is one of the best of the best of the Yangtse Rapid fleet. It seems tiny when compared with the *President Taft* on which we crossed the Pacific, but I think we shall be very comfortable. We do not know how we shall travel the three hundred miles from Chungking to Chengtu. Those who have more recently come from Szechwan advise that we take a small tub of a steamer from Chungking to Sufi, which is nearly half of the circuitous four hundred miles and a small native junk from there two weeks to Chengtu. Serious fighting has broken out between Liu Hsiang, the war lord in Chungking, and his uncle, Liu Wen Hwei, who is the most powerful general in Chengtu. Their opposing armies are drawn up along a line more than a hundred miles long across which we shall have to pass by whatever road we travel after leaving Chungking. The general disorder which accompanies warfare is not conducive to safe travel, but we shall hope for the best. The trouble may be over with by the time we get there. It is always best to go on as far as one can, for conditions usually look worse at a distance."

CHRISTMAS PLAYS and PROGRAM MATERIAL

The Light of a Thousand Candles, by William E. Jones...35 cents

An impressive service requiring only a good reader and choir. Lighted candles may be used at the close to symbolize the coming of the Light of the World.

The Christmas Voice, by Ruth O. Bailey.....35 cents

In this unusual play, a family of typical young people on Christmas Eve hear an announcement over the radio that the Christmas Guest will visit some home in the community that night. Later their thoughtless selfishness is transformed when they learn that the Guest has visited them in the guise of a hungry child, a sick woman, and a destitute man. Simple setting. Requires 4 boys, 7 girls, with Quartette, radio announcer, and the Christmas Voice who do not appear on the stage.

The Starflower, by Ann Hayden.....25 cents

A new and lovely Christmas drama. Into the beautiful story of the Nativity is woven the mystery of the Starflower which blooms at the coming of the King. This may be simple or elaborate in staging. Well selected music is suggested throughout. Those wishing something new and appealing will find this service very effective. Fifteen or more characters may be used besides a choir.

The Christmas Shadow, by Edith Lombard Squires.....35 cents

A modern Christmas play in 3 acts which shows in a most effective way the blighting effects of war and presents a strong plea for peace. Setting—a modern living room. Requires 3 men, 3 women, and a girl.

The Least of These, by Ella Wilson and Anna W. Field, 50 cents

A fine Christmas play based on Tolstoi's story, "Where Love Is, There God Is Also." Ten characters, simple setting, time 45 minutes. Martin, a cobbler, learns that God may be found in his own poor shop when he opens its doors to those who need shelter.

The Paramount Christmas Book No. 5.....25 cents

Miscellaneous songs, recitations, exercises, playlets, etc.

Telling the Christmas Story.....25 cents

A Christmas service in 2 parts—the first, a pageant of the Christmas story and the second, recitations, exercises, playlets, etc.

Standard Christmas Book No. 2.....25 cents

A complete service and other miscellaneous material.

Sample copies cannot be supplied.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

FROM EARLHAM, IOWA

The Friends of Earlham held their first Quarterly Church night on October 21 in the church basement. The evening was turned into an informal reception for our new pastor, H. Millard Jones and his family. A short program, which included group singing was enjoyed as were also several games. Light refreshments were served and at the evening's close the pastor and wife were presented with a tableful of eatable gifts. The presence of six young friends from Indianapolis was an enjoyable feature of the evening. There was a large attendance and a spirit of good fellowship prevailed.

Rally day was observed on October 2

with an all-day service. Sunday School was held at the usual hour and the Rally Day and Promotion Day program followed. Millard Jones led in the closing consecration service, in which all teachers and officers stood together and pledged themselves to the work for the year which lies ahead. Then, in turn, the whole Sunday School stood, and pledged themselves to support the work of the school and to cooperate with the teachers and officers in every possible way. It was an impressive finale to the morning service. A basket dinner followed and in the afternoon, Millard Jones preached effectively on "The Parable of the Soils."

Last year a Quarterly Meeting Mis-

Financial Statement

Consolidated Report of United Benevolences April 1 to October 31, 1932

Yearly Meetings	Remittances
Baltimore	\$ 2,184.08
California	65.00
Canada	
Indiana	8,218.50
Iowa	2,299.02
Kansas	459.01
Nebraska	104.29
New England	4,420.00
New York	2,039.03
North Carolina	978.00
Western	3,653.10
Wilmington	921.47
Oregon	125.66
Other Sources	3,649.13

Total.....\$29,166.29

Boards and Agencies	Receipts
American Friends Board of Missions.....	\$26,641.73
Peace Association	431.47
Young Friends Board.....	514.35
Prohibition Board	86.85
Board of Education.....	48.62
Board on Religious Education.....	243.88
Fund for Aged Ministers and Missionaries.....	773.43
Emergency Fund	375.96
	\$29,116.29

Current Working Budget, 1932-33.....\$66,000.00
Mission Deficit 30,000.00
Receipts to date..... 29,116.29

Balance to be raised—

On Current Working Budget.....\$36,883.71
On Mission Deficit..... 30,000.00
\$66,883.71

SUGGESTIONS INVITED

Rupert H. Stanley sends us the following outline as suggestive of some of the ideas which some Friends in New York City are seeking to effect in connection with Bible School work. Suggestions and criticisms are invited of readers.

I. Some Objectives for a First Day School:

1. To seek and to train a group of teachers.
2. To study the needs of the teachers and of the pupils in order to develop a plan of study that will hold the interest of each. This means a progressive type of planning that will include a scheme of religious training from the kindergarten to the adult.
3. To build a program which will be competent to awaken and nourish the spiritual needs and aspirations of young people, either in connection with the First Day School, or in connection with the meeting.

4. To clarify the religious concepts and ideas which should motivate religious persons, e. g., worship; sacrifice; service.

II. The Use of the Bible, and Other Materials.

1. To study the Scriptures for the purpose of: finding God for themselves; cultivating their own spiritual experiences by personal, individual communion; finding God through group worship in the Meeting.

2. To utilize the contributions of art, music, literature, science, history, biography and anything else which may deepen the knowledge and appreciation of spiritual matters.

III. Some Ancient Quaker Tenets to be Investigated.

1. Peace testimony and direct opposition to war.
2. The spiritual interpretation of the sacraments.
3. The divine call and spiritual equipment for the ministry.
4. The sacredness of human life.
5. The well-being of all humanity.
6. The rejection of centralized ecclesiastical authority.

7. "The Priesthood of Believers."

IV. Some Principles to Form the Basis for Discussion:

1. There is a Christian solution for each question of conduct.
2. We can best arrive at this solution by seeking it together.
3. Not intellectual belief, but the common search for these solutions, and the common effort to apply them is the essence of Christian life as understood by Friends.

V. The following are some of the topics which challenge us to seek for a Christian solution: the industrial field; family life—divorce, health; crime; property; Christian citizenship.

sionary Conference was planned and executed by the women of Bear Creek Quarterly Meeting. It proved to be so very much worth while that another was asked for this fall. Phebe Mendenhall, of the Bear Creek society was chairman of the committee in charge. The all-day service was held at Bear Creek church on October 13. From the opening, at ten a. m. when Nora Craven directed our thoughts in the devotional period, until the closing remarks of Alfred Hanson, as he challenged us to higher goals for the year, the program moved forward rapidly and with intense interest. All missionary groups in the Quarterly Meeting had a part on the program. Des

Moines was well represented with about sixteen members. Lena Hadley, Mrs. Coltrain and Percy Thomas contributed to the service. Earlham and Bear Creek furnished special music. Stella Jones, Bear Creek, gave an excellent reading portraying the story of Ruth and Naomi. Eleanor Hutzell (Earlham) inspiring reviewed the study book on China. Short talks were enjoyed from Alfred Hanson and H. Millard Jones. A report was given from the Yearly Meeting by Sarah Standing. If we are to judge from the remarks of those who were present, the Conference was a decided success and, if possible, better than last year!

MILDRED MAXWELL.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a cooperative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

OUR LOST LEADER

Editor THE AMERICAN FRIEND:

Because we believe the inclosed editorial from New England's leading newspaper (*The Boston Herald*) represents the sentiment of nearly all the Quakers of America, Sarah J. Swift and I would greatly appreciate it if you would reprint it in THE AMERICAN FRIEND.

A. W. HAWKES.

Worcester, Mass.

(The paragraphs of the editorial, which appeared as a leader under the above caption, follows.—*Editor*.)

Nobody foresaw the depression, nobody could have prevented it, and apparently no leader of a nation has been able to justify his conduct to the people and to survive. If kings were rulers nowadays, crowns would have fallen and royal families would have hurried to the borders. The substitute for that in modern government is a change of administrations. That has taken place all over the world, and the defeat of President Hoover almost completes the universal picture.

The outcome of the national election is a disappointment to us. We were, and still are, convinced that President Hoover's unquestioned talents for organization, his long years of experience in business and international affairs, and his real and fervent desire to aid the unfortunate of his fellow-countrymen, made him an ideal leader at this trying time. His record of accomplishment, in the face of adverse economic conditions and despite the constant opposition and bickering of an unfriendly Congress, fully justified his re-election. We believe, moreover, that if Mr. Hoover had run for the presidency yesterday for the first time, he would have been as overwhelmingly victorious as he was disastrously defeated.

The reason for this paradox, and for the failure of his campaign in general, is to be found in one word: Depression. The majority of voters were simply determined to throw the ins out.

No matter how cogently the President and his associates might explain the benefits of his emergency measures like the Reconstruction Finance Corporation and the home loan banks, the preservation of the nation's credit, the reduced budget, the tariff, and other national efforts, the people would not listen. Suffering from personal losses that ranged from the vanishing of paper profits to

bankruptcy and indefinite unemployment, they could see no good in what the President had done. That a change in administration could do little, if anything, to improve their lot meant nothing.

President Hoover has carried on a magnificent fight and his efforts in the last five or six weeks have shown him at his best. Millions who voted against him must have done so with the feeling that they are "taking it out" on an innocent person. They did not distrust his motives. They did not question his ability. They did not doubt that he did everything that mortal man could do. They were simply determined to have done with the President, regardless of his qualities and his record.

History will be kinder to Herbert Hoover than the voters were yesterday. Fifty years from now he will be listed as a conspicuous casual of that storm of human resentment which has swept around the world and blown down everything in its path.

We salute Herbert Hoover in his hour of undeserved defeat. We sympathize deeply with him. We honor him as a valiant soldier who gave all that was in him to lighten the lot of his countrymen. It is a privilege to have fought by his side and to have done our little best for him.



FOR FRIENDS TO KEEP IN MIND

Editor, THE AMERICAN FRIEND:

I read with joy in the August 4 number of THE AMERICAN FRIEND which has just arrived, that the next world friendship project is to be for the children of China. Friendship folios seem particularly appropriate for China because the Chinese people are very fond of pictures.

Not long after we arrived in China, when I was discarding some papers, I

threw away a catalog of the Selly Oak Colleges. The next time I went into the kitchen I saw that the servants had salvaged a picture of the Rendel Harris Library and pasted it up in a conspicuous place. That they had never seen a library, that they had never read a book, mattered not at all.

Pictures speak to the illiterate as well as to the literate, and they mean even more to the great masses of illiterate Chinese to whom the pages of books have no meaning whatever.

The most common type of picture I have seen in China is the door god—a hideous monster who is pasted over the door to frighten away the evil spirits. I enclose a sample of the door god.

The movement of the Chinese National Christian Council for Christianizing the home has given special emphasis during the last year or two to the importance of the careful selection of pictures for the home. A goal has been set for at least one picture of religious value in every Christian home. A few Chinese churches have reached this goal, but some of the church leaders report that not a single home has a Christian picture of even the crudest sort. It is interesting however, that 42,000 of the National Christian Council Christianizing the Home pictures were sold last year. In the seventeen places where the Council's Religious Education Exhibit has been shown, great interest has been manifest in the Perry Company's religious pictures. In Nanking the students of three schools ordered \$40 (about \$170 Chinese money) worth of Perry pictures, and these pictures will be taken into homes all through central China.

I hope individual Friends and Friends meetings at home will remember the fondness of the Chinese for pictures, and will cooperate heartily with this project of Friendship Folios for Chinese children.

LOIS S. VAUGHT.

FARM TO RENT

Antioch College, Yellow Springs, Ohio, has adjacent hundred acre farm to rent to family with children of college age, or to truck farmer who will pay rent with produce.

George School

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All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

QUAKERDOM • AT • LARGE

Walter R. Williams, pastor at Damascus, Ohio, in Ohio Yearly Meeting, formerly one of that Yearly Meeting's workers on its foreign mission field in China, has been appointed editor of *The Evangelical Friend*. He succeeds Charles E. Haworth, who has long served Ohio Yearly Meeting Friends in the editorial capacity.

* * * *

A Wichita, Kansas, paper announces that our Friend, Henry Coffin Fellow, of that city, has been given recognition by inclusion in a recent book published in London, naming five hundred contemporary and representative poets of English speaking countries. His poem, "Refugees' Return," is published in the book as indicative of his work in verse.

* * * *

A missionary song, "God Dwells With You," both the words and music of which were written by Beatrice M. Folger, was so favorably used at the recent sessions of the Woman's Missionary Conference, held at Wilmington, that several have expressed a desire that the hymn be printed for distribution. Responding to this expression, Herschel Folger has had the words and music printed on a single small sheet at a cost of approximately five cents apiece. Those desiring copies may secure them by addressing him at Wilmington, Ohio.

* * * *

Theodore Noss, who has within recent years become affiliated with Friends and who is now identified with the Fifty-seventh Street Meeting in Chicago, is staying for the winter in the Chicago Theological Seminary, working for a degree in sociology and making a study of the Filipinos in Chicago. He spent much of his childhood in Japan, is a graduate of Princeton and Union Seminary, has assisted Harry F. Ward, and has taught in Connecticut Agricultural College and Phillips Exeter Academy at Andover, Massachusetts.

* * * *

Ella Barlow, of the Friends Center in Paris, is spending six months away from Paris for rest and recuperation. Just before leaving, however, she conceived and started a plan for "Reciprocal European Assistance." At present its sponsors are beginning with help given to Germans by French, hoping thus to relieve a little the tension between France and Germany, and to give expression to the feelings of many French people who want peace and collaboration with Germany. Interest is directed toward estab-

lishing a room in Berlin, where French volunteers will live and work among the people this winter. Friends are active in this plan, not only on the French side, but on the German.

* * * *

J. Mahlon Harvey, who for two years and more has been studying modern languages in Europe, has been appointed by the American Friends Service Committee to help in the work of our Centre in Vienna during the absence of Emma Cadbury, who is spending some months in this country. As a result of his aforementioned study, Mahlon Harvey has received signal distinction. From the University of Berlin, he has received the diploma, "Das Padagogische Diplom," recommending him to teach German in foreign countries. The University of Paris has awarded him a diploma qualifying him to teach French pronunciation, while he has received a third diploma from the Sorbonne in Paris recommending him to teach French to foreigners.

* * * *

An elderly Friend, C. C. Brown, of Tonganoxie, Kansas, who came to this country as a young man in 1867, writes of his regret on learning of the recent and sudden death of John William Graham in England, saying that as a boy he had worked for the latter's father and uncle after he had left Ackworth Friends School. Our correspondent, who is still active and zealous at eighty-seven years of age, expresses unity with a recent letter by another Kansas Friend published in our correspondence columns deprecating the fact that American Friends have weakened in their testimony against secret and oathbound societies. He feels the necessity of renewed education, particularly among our young people, on this "suppressed subject."

NEWS OF OUR MEETINGS

The Friends Meeting in Carthage, Indiana, has had a very happy experience recently. Some weeks ago Lulu J. Pickett wrote to Daisy K. Ransome who in reply sent her the names of 100 of the Tennessee Mountain Friends. These names were distributed among the members of the Carthage Sunday School according to age—children's names to children, grown-ups' to grown-ups, etc. On November 6 the Carthage Friends had a Christmas exercise in honor of their Tennessee friends. They secured the lantern slides from the Mission Board and showed the pictures of the moun-

tain workers and their people and surroundings. Then Santa Claus and his helpers brought in the presents that had been provided in response to the name distribution. A Christmas tree was loaded with the presents and the meeting adjourned with a feeling of interest and Christmas cheer for their mountain friends.

* * * *

"Every-Family-Present Day" was observed at Searsboro, Iowa, Friends Church, on Sunday, October 30, 1932. A goodly number were present at all the services of the day. In this way the church entered practically every home in the community, and every family received a personal invitation to attend church on that day. The meeting felt that the effort was well worth while, and that it was helpful both to the regular attenders and to those who came for the first time. J. Paul Hadley is the pastor at Searsboro.

* * * *

The Miami, Florida, Friends Meeting invites visiting Friends to attend its meetings for worship, held at 11 a. m., each First Day. The hospitality of the management of the Ponce de Leon Hotel has made them welcome in the Blue Room of that centrally located building. Stephen C. Singleton, clerk.

* * * *

John W. Saint, who has served Raysville, Indiana, Meeting as pastor for six years, resigned and as the Meeting had not sufficient funds no pastor has been secured for this year. John Saint is a member and sits "head" of the meeting. Since his resignation both he and his excellent daughter, Maud B. Saint, have been faithful in attendance and other service and he has preached several times until taken ill about the middle of October. Although improved in health he is still unable to be out. Since the removal of George W. Bird's membership to Knightstown, where he is pastor, John Saint is the only minister in the meeting. The meetings for worship have all been held regularly with good attendance and interest. Charles Thornburg and Charles Dudley have preached acceptably on three occasions. A joint committee from the Meeting of Ministry and Oversight leaders for the Sunday morning and night and the Monthly Meeting have appointed services and the leader for Thursday night prayer meeting has appointed a leader for the next week following a custom practiced for years. Two classes in the Bible School have taken charge once each and the Temperance, Missionary, and Peace and Social Service Commit-

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tees have had charge at other times, while several individuals have led the Sunday meetings occasionally. The young people, who compose the larger part of the meeting, have been loyal and faithful and the membership generally feels an added responsibility which engenders good.

BIRTHS

HARROLD—To Glenn and Blanch Harrold, October 31, 1932, a daughter, Martha Jeane. The parents are members of Little Ridge Friends Meeting, near Fairmount, Indiana.

MARRIAGES

CASADO-JOHNSON—At the Friends Meetinghouse, Oskaloosa, Iowa, June 12, 1932, Vera N. Johnson, daughter of J. Meader and Clara A. Johnson, and Luis A. Casado, son of Mr. and Mrs. Miguel Casado. J. Paul Hadley, minister. Both are members of University Friends Church, Wichita, Kansas, and their home is in Wichita, where he is in business.

DEATHS

CAREY—At his home in Samantha, Ohio, June 18, 1932, Arthur Linn Carey, aged eighty-one years. The early influences of home and church awakened in him a desire for a better life. As a lad of fourteen he familiarized himself with the business of the monthly meeting and later mastered the discipline of the church. Arthur L. Carey lived a deep, quiet life near the springs of spiritual strength and understanding. He filled many places of responsibility in the church, and his thorough acquaintance with the Bible equipped him for every good word and work. He is survived by his widow, Anna Farr Carey, four children, one sister, and two brothers. He was laid to rest in Pleasant Hill Cemetery, Leesburg, Ohio.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

HOME FOR SALE

Indiana Yearly Meeting offers for sale a desirable residence, with garage, in West Richmond; modern improvements and in good condition; easy payments. Write Amasa M. Jenkins, Chairman Disbursing Board, 609 National Road, West, Richmond, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

WANTED

Teacher with experience and holding Elementary Grade license which includes music and domestic science. Address THE AMERICAN FRIEND.

WANTED

Experienced and trained farmer for large farm. Man and wife with no children. Address THE AMERICAN FRIEND.

Fiction With a Soul—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul*. Above and beyond their power to entertain; greater than their purpose of depicting a phase of Life or a period of civilization, is this intangible, often unintended, inner significance.

Of such a class is the new novel issued by the Macmillan Company of New York, based on modern Biblical scholarship. Historically accurate, showing how monotheism became triumphant over paganism through a great struggle for social justice in the midst of conditions like those prevailing today. Warmly commended by religious leaders, such as Bishop F. J. McConnell, Dr. S. Parkes Cadman and Prof. Shailer Mathews.

By the Waters of Babylon, A Story of Ancient Israel, by Louis Wallis. From all booksellers, or from the Macmillan Company, New York City, for \$2.00—*Advt.*

The American Friend

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of Friends in America

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1174 East 57th Street, John Woolman Hall.
Meeting for worship 10:45. Religious Forum
11:30 a. m. Take surface car to 55th Street and
Woodlawn Avenue, then walk two blocks south.
Garfield V. Cox, Clerk, 1332 East 56th Street.
Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
meetinghouse, Eden and Donohue Streets, Cin-
cinnati, Ohio. Bible School, 9:45, and Meeting
for Worship, 11:00 a. m. Minister, Leslie D.
Shaffer; address, 2854 Winslow Street, Cin-
cinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave.
Take Grand River car to Ohio, then go two
blocks north. Bible School, 10:00 a. m.; Meetings
for Worship, 11:00 a. m. Christian Endeavor,
6:30 p. m. Send names and addresses of people
coming to Detroit to Donald B. Spittler, Min-
ister, 13560 Roselawn Ave., Detroit, Phone Fair-
mont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting
for worship First Day at 11 o'clock. Visitors
welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Ortho-
dox). Member of Five Years Meeting. Corner
13th and Irving Streets, N. W. Meeting for Wor-
ship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E.,
6:30 p. m.; Prayer Meeting, Thursday, 7:45
p. m. Charles S. Easterling, Clerk, 1223 Euclid
Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock, First-day school at 9:45. Friends
and others interested are cordially invited.

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